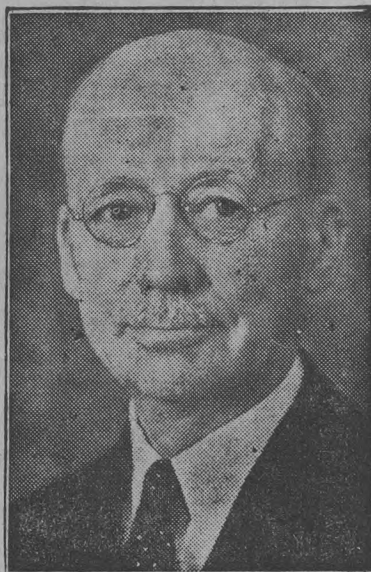


## Passes On



KNUDT O. LOKKEN

Evangelist Lokken has crossed the borderline into eternity. He passed away at Fairview Hospital, Minneapolis, September 5, 1948.

Evangelist Lokken had won a place in the hearts of many Canadian friends. He loved to come to Canada, and many were his visits in the years that are passed. His gentle, kind personality, his warm Christian spirit endeared him to both young and old. Now he knows in the fullest measure what he so often expressed in his prayers:

"My God how wonderful Thou art  
Thou everlasting Friend,  
On Thee I stay my trusting heart  
Till faith in vision end."

Typical of his humble spirit was also this prayer that so often came over his lips:

"Mightily strengthen my spirit within me

That I may learn what Thy Spirit can do

O take Thou captive each passion and win me

Lead Thou and guide me my whole journey through!

All that I am and possess I surrender,

If Thou alone in my spirit mayst dwell,

Everything yield Thee, I Saviour most tender

Thou, only Thou, canst my sadness dispel."

Years ago he planned a series of meetings in Southern Saskatchewan. Coming to the border, Portal, North Dakota, he found that all his papers were not in order. We remember with what solemnity he made the application of coming to the "portal" thinking everything in order only to find that something was lacking. How he urged his hearers be certain that the "border requirements" were met.

We rejoice with his loved ones that his brightest hopes have been realized. Those whom he led to the cleansing fountain in Christ Jesus are thankful for his life and ministry, and the many who were strengthened and inspired by this humble servant of the Lord will hold him in grateful remembrance.

### The Family Altar

Let us begin to solve national problems in our own homes. Let us begin by setting up a family altar. Yes, some of us may discover that we are not fit to serve in the place of high priest of our own homes, and that discovery will in itself be a great gain. The lack is quickly met. In your first prayer confess your failure, and before you have asked, God will supply your need. The family altar did as much to make America great as any influence of our life, and the family altar will do more to restore our lost or obscured ideals than any other institution.—Daniel A. Poling.

## Thanksgiving Poem Abundance

By MARGARET E. SANGSTER

The beauty of a spacious home, with great fields stretching wide,  
With crops that cover many a mile of verdant countryside;  
Rich clothes to wear, and motor cars, and jewels that flash and glow;  
Oh, do these give the great content that happy hearts would know?

The power of a gilded crown, a sceptre's royal sway—  
Do these things make the soul declare a blessed holiday?  
Oh, pomp may last so short a time, and glitter swift may fade—  
These never are the things of which the heart's real peace is made!

Abundance? It is but a word unless it surely stands  
For more than wealth, than silken clothes, than fame and spreading lands.

The keen delight in loveliness, the blessed boon of prayer,  
A fellowship with God—these make the whole of life more fair!

A fellowship with God, this thought holds all life's prayer and praise,  
It holds the dream of peaceful nights, of precious glowing days—  
It holds the wonder of the dawn, the sunset's afterglow,  
And all the fulness of the earth, that happy hearts may know.

And so it goes . . . If you possess what many folk call gain,  
You sometimes fail to know content—you sometimes dwell with pain.  
But if you own those other things so far from worldly strife,  
Your heart will know, abundantly, the satisfying life!

## A History of the Family Altar

By DR. O. K. STORAASLI

" . . . as being heirs together of the grace of life; that your prayer be not hindered." I Peter 3:7.

While the term "family altar" is a relatively new term, and is oftentimes not understood even by people in Christian churches today, the practise of family devotion is as old as the scriptures themselves. However, it may be helpful for us to see how this "Church within the home" has had its up and downs in the history of Christianity.

### 1) In the Old Testament

While one cannot find a single reference in the Holy Scriptures to "family altar," one can find much emphasis upon it, and many wonderful examples of the practise of religion within the home. Let us notice how many parental prayers there are in the Old Testament. We think of the prayers of Abraham for Ishmael (Gen. 17:13); David for the life of his child (II Sam. 12:16); David for Solomon (I Chr. 29:19); and Job for his children (Job. 1:5). This element of parental prayer makes up a large part of the family altar.

Furthermore, we think of the religion in the homes of several individuals. In Joshua 24:15, we read of how Joshua established religion in his home as we read, "Choose you this day whom ye will serve; whether the gods your father served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; BUT AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD." We read of another fine example in Job. 1:5, when Job, lest his children have sinned, made offerings continually.

Again, it was the duty of parents to teach their children love for the Lord. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7; Cf. also Deut. 4:9; 31:13; and Isa. 28:9). The tragedy of spiritual neglect is brought out as a solemn warning given to parents that their sins may be visited upon their children. (Cf. Ex. 20:5; 34:7; Lev. 26:39; Num. 14:18, 33; Job. 21:19; Isa. 14:21 and Jer. 32:18). We also notice from many references that children had a very definite part in

the public worship of the Old Testament and were present at religious worship. (Cf. Joshua 8:25; II Chron. 20:13ff; Ezra 8:21; Neh. 12:46)

### 2) In the New Testament

With the full revelation of the Christian faith, the family became the nursery of the purest and noblest virtues, and became in reality a miniature church, where the father "as shepherd, daily leads his household into the pastures of the divine Word, and as priest, offers to the Lord the sacrifice of their common petition, intercession, thanksgiving and praise." (Schaff, Vol. I, p. 443). We see how this was actually the case as we read certain admonitions to parents, and other historical accounts that reveal the religion in the home.

Paul sums up parental responsibility as he writes to the Ephesians (6:4) "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." That parents' influence is directly transmitted to children for the good is seen in Paul's testimony to Timothy II Tim. 1:5; "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." The father of the demoniac prayed for his son (Matt. 17:15) and the Syrophenecian mother for her daughter (Mark 7:26). These prayers were answered by the Lord. Christian parents do have a deep responsibility even toward godless children through their duty as Christian parents.

That the home is one of the places most conducive to Christian evangelization and development is definitely taught in the New Testament. The healed demoniac was told by the Master to go home and witness for Christ there (Luke 8:29). Mary sat at Jesus' feet in her home, and was blessed (Lukes 16:15). Andrew went to his own home to find his brother, Simon, and brought him to Christ (John 4:53). Lydia and her whole household were converted (Acts 16:15). The Philippian jailer was so overjoyed at finding the truth in Christ Jesus that he had his whole family baptized (Acts 16:33). Home is the best place to show and cultivate Christian piety, Pauls points out to Timothy (I Tim. 5:4). Children do

## Topics of Interest

### NOT THE BOTTOM

Fields and gardens have finished producing for another year and we will soon have gathered in the products of the soil that God has bestowed through the many factors that make crop-growing possible. How fitting that we on Thanksgiving Day stop to consider God's blessing to us and thank Him for them!

Some of us find our bushel baskets full and overflowing. Others of us will seem to see the bottom in ours. Yet whatever our portion our receiving should be accompanied by "a giving thanks always for all things in the Name of our Lord Jesus Christ" (Eph. 5:20).

But how can we be filled with thankfulness when God's measure to us seems so little that even the bottom is showing? But is it the bottom? It may be only the shiny top of another blessing. If we could look into God's purpose with His particular material portion for us we might see a precious blessing hidden there.

You know, prosperity has its dangers. Our pride of producing may dull our sense of receiving from the generous hand of God as a wise Creator and bountiful provider. The pile of poured-out blessings may busy so deeply the feeble seed of appreciation that it never gets through the hardening crust of "taking things for granted." God in His mercy may thin the pile, and break the crust to let that precious seed through.

Lean years may even reflect God's loving concern for us. His assurance is this: "As many as I love I reprove and chasten." (Rev. 3:19). The wound that God has cut into the tree of your ambitions and life may be the place God has in mind to graft some plant of His grace. Sometimes we learn to be thankful more when He withdraws or withholds His blessings than when He more freely bestows them. Gratitude throws a lustre about the smaller packages that the larger ones lack without it. And furthermore it prepares the way for real appreciation when the larger ones do come.

Is your measure full and overflowing? Forget not Who filled it. Do you seem to see the bottom in yours? Look at it again through God's love for you in Christ. Then let the sweet-smelling savour of your Thanksgiving ascend to God.

—A. K. H.

### Revenue from Vice

"To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas." Horace Greeley.

have a very definite part in the revelation of the Good News to man through Jesus Christ the Saviour, and it is the parents' duty to help them in their understanding and reception of that message. "For the promise is unto you, and to your children . . ." (Acts 2:29). Yes, Peter even says that if there is the right kind of love in the home between all members, "your prayers will not be hindered." (I Peter 3:7), assuming that the natural expression of unity in the home will be prayer and thanksgiving. With the universal priesthood of believers definitely taught in the New Testament it is only natural that every father is to be a priest in his own house, and that the family is the basic unit of Christianity unto the present day.

(Concluded in Next Issue)



## The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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### THANKSGIVING TIME

God expects of His children measureless thanksgiving. His hand is prodigal in bestowing His blessings. We cannot count all our blessings. Perhaps it can be expressed in the beautiful words of Annie Johnson Flint:

"His love has no limit, His grace has no measure,  
His power no boundary known unto men;  
For out of his infinite riches in Jesus  
He giveth, and giveth, and giveth again."

We were challenged by the arresting statement in Pastor Haugen's "Not the Bottom" in this issue where he writes:

"The pile of poured out blessings may bury so deeply the feeble seed of appreciation that it never gets through the crust of 'taking things for granted'."

We take for granted daily bread, though many are starving; we take for granted health and strength, though many are deprived of it; we take for granted our church, our pastor, and yet many places there is a dearth of the bread of life and the ministrations of the church. Yes, the crust of "taking things for granted" may be difficult to penetrate.

Only God can give a thankful heart to man. Thanklessness leads to spiritual darkness. In the sombre description of man in Romans, chapter one, we find this statement: "neither were thankful" one of the contributing factors for their blindness. Conversely the Christian who lives close to Christ is a thankful Christian. Often thankfulness has been learned in the crucible of affliction.

Let us give thanks unto the Lord! Let us pray that we might reach that exalted place where we follow the scriptural injunction to give thanks always for all things.

It is so easy to become complacent about Lutheran World Action. The need is still desperate and we must not rest on past achievement, nor let the channels of our concern for our fellowmen become clogged with indifference. There is much yet to be done. It is heartening to note in the parish bulletins that offerings are being taken. Let us continue to extend love's working arm through the agency of Lutheran World Action!

In this issue we are giving space to the article by Dr. O. K. Storaasli on the Family Altar. This was prepared by request of the District Director of Evangelism, Pastor K. C. Grundahl. It has waited for space for a long time. We commend its reading to the Shepherd family. Much blessing has come through the emphasis on the Family Altar through Evangelism.

Much more will be done. It is a fruit-bearing emphasis.

By the time this issue of the Shepherd reaches the readers Pastor and Mrs. Dale and Joy have left our district for a time. Pastor Dale has been singled out for an important task in our church, that of directing the appeal for two million dollars for education. It seems that this service will take the Dales out of our district for about a year. We can support them in remembering them in our prayers. Let us do that daily.

### 3,000 SUBSCRIBERS THIS FALL

This is the Business Manager's call to action. We concur with it wholeheartedly. Pastor Haave points out that it takes more subscriptions than we now have to pay for the printing of the paper. The annual printing bill for the year is \$1,950. There are at present 2,400 subscribers on the mailing list. With the reduced rate during "Church Paper Month" and other contributing causes the amount of \$1,950 is not brought in by subscriptions and renewals.

Therefore, the business manager calls for a concerted effort to get the Shepherd into more homes. If everyone catches a vision of the possibility and is willing to put in real hard work there is no difficulty in securing 3,000 SUBSCRIBERS THIS FALL.

Let us pray and work that this objective may be reached.

### BOOK REVIEW

Before Abraham, by Pastor Byron C. Nelson. This book is published by Augsburg Publishing House, Minneapolis, Minnesota.

Pastor Byron Nelson is well known. His significant contributions in his books "After Its Kind," and "The Deluge Story in Stone" has found wide recognition.

Now he comes with a new book entitled "Before Abraham." This book has nine chapters, an afterword, appendix, and a very extensive Bibliography. There are 80 illustrations. The book abounds with factual material.

Many Bibles have 4004 printed in the margin of the first page. This is based on Usher's chronology. Pastor Nelson proves quite conclusively that it is not possible to get the exact date of creation from Bible Chronology. His scripture proof is convincing.

He spends four chapters on discussing the glacial epoch and the last of these chapters is entitled "The Glacial Epoch and Civilization Before Abraham." As the glaciers receded large areas became arid where flourishing conditions obtained before, causing great migration of peoples and the destruction of ancient civilizations. His contention is that highly civilized and primitive peoples have always existed side by side, and that "only a false evolutionary philosophy of human origin forbids believing that barbarism and civilization (moral enlightenment and moral darkness) have existed side by side in all ages since the creation and fall of man."

Of special interest is his presentation of the discoveries in the bottom of Lake Louise where "varves" mark the definite passage of each year in the layers of "rock-flour" found in the lake bottom.

It would seem that the many proofs in word and illustration would effectively meet the pseudo-science of the evolutionary theory. This is a valuable book for secular study and the study of the scriptures.

### News Items

The Prince Albert conference met in Prince Albert September 21, 1948. Pastor J. T. Dahle gave an exegetical study of I Tim. 6, and S. Fengstad gave a study on "Divine Healing." As officers for the coming year, the following were elected: S. Fengstad, president; M. B. Odland, secretary.

Pastor J. B. Stolee conducted installation services in the Kyle parish

on Sunday, September 26. Pastor H. Arnholt Strand is the new pastor. He served formerly in Valhalla Centre, Alberta.

The Buchanan-Margo parish has bought a parsonage and Pastor and Mrs. Knudson and family will move in this fall.

Birch Mills church has a new furnace installed.

Pastor G. J. Ostrem's new address is 320 Hunter Avenue, Joliet, Illinois.

On September 12 Pastor J. B. Stolee, vice-president Canada District, installed Pastor A. N. Solheim as pastor of the Lake Alma parish. Four services were held.

On Sunday, August 22 members and friends of the Lake Alma parish gathered at Beaubier to welcome the Solheims. A fine program was given, and a purse of money presented.

Pastor Dale was in the Admiral parish for visitation on September 12, in the Margo parish September 19, and in the Mossbank parish September 26.

The Leroy parish is definitely going ahead with the building of a new parsonage.

### BARDO NEWS

Work in the congregation is in full swing again after our change of ministers. We did not like to have Pastor Ostrem leave, but God in answer to our prayers sent Pastor and Mrs. Sterling Johnson and family. They came in time for the Bible Camp at Hastings Lake. Pastor Johnson was installed by President Mars Dale July 25.

Bible study in the Book of Revelation is conducted every Wednesday evening prayer meeting.

Pastor S. Engen of Norway has held several services in the parish and has shown pictures.

Of interest to Bardo and friends is the memorial service to be held at Horace, North Dakota, October 10-12 in honor of Bersvend Anderson, who was their first pastor sixty years ago.

Milton Rude and Daniel Vinge left Camrose September 20 to resume studies at Luther Seminary and the University of Saskatchewan.

Pastor S. Engen has held meetings in the Armena Parish, Pastor R. O. Olsons charge.

Central Lutheran Edmonton needs to make its church larger. A finance committee was appointed consisting of Enoch Loveseth, Andy Erickson, Pete Olson, Nils Willman, and Aslaug Hanson and Pastor Maakestad in the "Messenger" reports fine progress.

Pastor H. W. Melby was installed September 5 as the minister of the Swift Current parish. He was installed by Pastor Mars A. Dale, president of the Canada District.—E.E.G.

### ANNOUNCEMENTS

The Central Saskatchewan Inner-mission Society will hold its annual meeting at Elbow, in the Bethel Church, Rev. J. Lokken's charge, on October 1-3. Arnold Hagen from Luther Seminary, Saskatoon, will be the guest speaker. The theme: I John 2: 15-20. Come and be with us, and above all, pray for a downpouring of God's Spirit.

Oscar A. Olson, President;  
Palmer Ringdahl, Secretary.

The fall convention of the Edmonton Circuit will be held at Sharon Lutheran Church three miles south and four miles west of Irma on October 22-24. The convention opens on Friday, October 22, at 2.30 p.m. Con-

vention theme: "The Christian Church."

H. Olsen, Secretary.

The pastors of the A.L.C. and the E.L.C. of the Swift Current Circuit have planned a program for Reformation Day, October 31, to be held in Swift Current.

E. E. Gordon.

### ANNOUNCEMENT

The Yorkton Circuit fall convention will be held, God willing, in the Dahilton Church, Pastor P. E. Nelson's charge, October 15-17. Opening session Friday, October 15, at 2 p.m. Text Isaiah 53. H. F. Johnson, president; Edd. Sorestad, secretary.

## The Church is Planted

By PHILIP S. DYBVIG.

In preparation for our biennial convention, each department of the Church finds it necessary to rethink its entire program and to restate the pertinent facts so they stand out clearly. Here are some of the most pertinent facts regarding Home Missions:

During 1947 our Church established 20 new churches, one every 18 days.

During the last four years we established one new congregation every 25 days.

During 1947, 59 parishes became self-supporting, one every six days.

During the last four years 141 parishes have become self-supporting, one every ten days.

During the past two years our church has grown approximately 40,000 souls per year.

The growth of 40,000 a year means adding 780 souls every Sunday of the church year over and above all losses for two years.

At this rate we will have one million souls in membership by 1952, or two conventions from now.

During the last four years the total amount of Church Extension Fund money loaned to our churches has grown from \$386,992 to \$1,700,000.

In 1947 our Home Mission congregations having Church Extension Fund loans paid to U.M.A., L.W.A., and the synodical budget, \$106,570.58.

During 1947 the entire Home Mission family, counting churches with loans as well as those receiving salary subsidy, returned to the work of the Church for U.M.A., L.W.A., and the synodical budget, \$245,576.17.

The Department of Evangelism is doing splendid work with 6,000 enlisted lay visitors now at work.

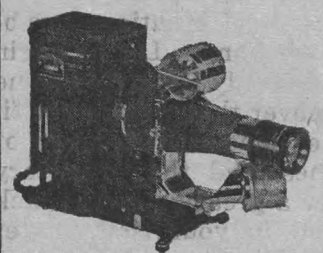
Surveys have been made in many entire communities, with good results.

Approximately 40 unoccupied fields have been assigned to us by the Regional Committees of the National Lutheran Council.

During the past year a loan of \$450,000 was made from the Investment Department of our Church for Church Extension Fund purposes. This loan has now been repaid with three percent interest.

For every dollar of interest paid on this loan the congregations receiving benefit from the loan returned \$3.00 to the work of the Church.

Each new church is a call for Christ expanding His Church and increasing the Christian life of our nation.



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## Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Saskatchewan, Første No. i October, 1948.

## Vantro og Uvisshet

18 s.etter tref.—Johs. 10:23-38

“Jødene flokket seg da om ham” —da Jesus gikk omkring i Salomos buegang i templet. Det var igrunnen en fiendtlig optreden. Men spørsmålet, “Hvor lenge vil du holde oss i uvisshet tyder dog paa at spørsmålet om Jesus var Messias syssel-satte dem i høy grad. Ogsaa gudsfornektene kan bestandig komme tilbake til de religiøse spørsmål. De ligger der som en brodd i samvit-tigheten. Men desverre vil de fleste fornektene, likesom jødene dengang kun ha spørsmålet besvart paa en maate, nemlig etter deres egen opfatning, ikke etter sannheten aapenbart i Guds ord.

Jødene ville gjerne hat tatt i mot Jesus som en kjødelig Messias, men som Guds Sønn med det aandelige rike ville de ikke ta i mot ham. Naar menneskene spør paa den maate, skal de ogsaa ha svaret deretter. Naar menneskene vil leve i uvisshet fordi de hylder uvissheten som et uttrykk for intellektuel overlegenhet, maa sannheten sies dem utilhyllet. Overfor den samaritanske kvinne og overfor den blinnfødte talet Jesus fritt ut om seg selv som Messias, Guds Sønn. Ogsaa til jødene sa han det tydelig nok, men paa en slik maate at de alltid maatte gi seg selv svaret. Paa lignende, vis maa vi stille oss, naar f.eks. vantro mennesker med bitterhet spør oss: Er jeg vantro? Gaar jeg til helvete? De spør kun for aa overfalle oss, og da er det som oftest riktig saa svare med aa stille ordets kjennetegn for dem, for at de selv kan utdrage svaret av det. Dog svarte Jesus like ut den siste natt da han stod for det høye raad, og da visste det seg tilstrekkelig tydelig at spørsmålet ikke framgikk av sannhetstrang, men kun for aa dømme ham.

Jesus sier at skylden for deres uvisshet ikke laa hos ham, men hos dem selv. Hans ord og gjerninger vitner klart nok om hvem han var. Det var deres vantro som stod i veien. De ville ikke, “fordi I ikke er av mine faar.” Og han gir dem paanytt kjennetegnene paa aa høre til hans hjord. Tre kjennetegn er der, og tre store løfter legger han til.

Dette er kjennetegnene: 1. “Mine faar hører min røst.” Det vil ikke bare si at de hører paa hans røst, men at de kjenner røsten som kommer fra deresegen gode hyrde. 2. “Og jeg kjenner dem,”—Jesus kjenner sine. Deri ligger ogsaa den Aandens forvisning Jesus gir sine venner om at han kjennes ved dem; og 3. “de følger meg,”—ikke bare til det “grønne enger” og “hvilens vann”, (de heliges samfunn omkring Ordet og sakramentene) men ogsaa gjennom kors og kamp og lidelser. Hører du saa til Jesu faar, kjære leser? Er din uvisshet et resultat av din vantro? Kjenner du Jesus som din Messias, Guds Salvete til din frelse?

Ser vi paa de tre store naadeløfter Jesus legger til, da maa vi nok utbryte: “Hvar salig er den lille flokk som Jesus kjennes ved.” 1. “Og jeg gir dem evig liv; 2. og de skal aldri i evighet fortapes; 3. og ingen skal rive dem ut av min Faders haand.” Nei, ingen makt, hverken innefra (kjødets lyst) eller utenfra (verden og djevelen) skal formaa aa skille deg som tror, fra Jesus. Dermed er selvsagt ikke muligheten til frafall utelukket i alminnelighet, men den er utelukket for den som inntil døden med ærlig hu bærer denne b(nne i sitt hjerte, “Bli hos meg kjære Herre Jesus!”

Saa bed om Aanden, at han maa

## Hilsen ifra Matsqui, B.C.

Matsqui, B.C.—Hvor findes det sted? Man har spurt slik, da man har vanskelig for at finde det paa kartet.

Det kommer ved helst av, at det er en mindre by, — og to andre, — større byer ligger i nærheten.

Matsqui ligger 2 mil syd ifra Mission City, bare saa at sige over Fraser Elven, og 4 mil nord ifra byen Abbotsford. (I blandt “de større” blir ofte “de mindre” glemt, desverre.)

Dette sted, — byen og distriktet — rundt omkring, er et ene staaende vakkert sted. Det er blit navnt som; “Perlen, i den skjønn Fraser dal (Fraser Valley). Andre har benevnt stedet som: “Paradis dalen.”

Ja, det var vakkert ogsaa sidste vaar, op til den 31te Mai. Men den dag brøt den opsvulmede elv igjen, — ikke langt ifra Matsqui, — og vendet strømmene ind over dette frugtbare strøk, — saa at alt levende, — av mennesker og dyr, maatte ta flugten til nærliggende høiere steder. De fleste her ifra reiste til en flyveplads (airport) i nærheten av Abbotsford. Omkring et tusinde mennesker fandt ly og herberge der, under opsyn av; “Det Røde Kors.” (Den organisation har gjort, og fremdeles gjør, et storslagent arbeide!)

Andre flygtede til Mt. Lehman, Aldergrøve, Cloverdale, New Westminster, Vancouver, eller andre steder.

For benevntes ofte dette sted som:

## Knudt O. Lokken

Evangelist Løkken flyttet indom evighetens grenser den 5de September, 1948. Han døde paa Fairview Hospital, Minneapolis.

Evangelist Lokken hadde mange venner i Kanada. Hans stille, venlige ferd, og hans lyse, freidige kristensind har gjort sterkt indtryk paa mange. Han budskap var alltid preget av Kristus some centrum.

Mange vil savne hans besøk i vort distrikt. Vi hører hans ydmyge stille bøn:

“Styrk mig ret kraftig is sjelen derinde,

at jeg kan finde hvad aanden for-maar,

Tag tid til fange min tale og sinde, led mig og lok mig, saa svag som jeg gaar!

Mig, og hvad mit er, jeg gjerne vil miste

naar du alene is sjelen maa bo, Og sig omsider paa døren maa liste hvad som forstyrrer min inderlig ro.”

Naar han talte om “fordervelsens afgrund” i den faldne menneskelegte kunde han ofte citere Per Nord-sletten i disse ord:

“Kan du have mig kjer

ret saa heslig jeg er

Da er du forunderlig Gud.”

Vi gleder os sammen med hans etterlatte at han fik flytte til de evige boliger. Det er en seier for hver pig- rim som nmnaar herligheten hjemme hos Gud. —V.

Først all di synd i sanning sjaa  
Og saart av hjarta kjenna!  
Og ropa so fraa djupet ut  
For Jesus all di sorg og sut,  
So angers taaror renna!

So skal du og ved trui faa  
Med andre augo Jesus sjaa  
Og kjenna honom nærre;  
Daa ser du meir enn Davids son,  
Du ser ein syndars liv og von,  
Ja ser din Gud og Herre.

—H. Arnholt Strand.

(Rev. Landstad No. 587, 4, 5).

“Matsqui Prairie.” Men nu, efter over svøm-melsen som: “Matsqui Lake!” Alt under vand! Saa at sige alle hjem, blev mer eller mindre skadet eller ødelagt.

Det var ikke overdrevent naar Premier MacKenzie King uttalte sig om dette som: “En lands ulykke.” Og den høieste embedsmand i British Columbia, — da han var i Matsqui, under oversvømmelsen, — (maatte komme i baat eller skibe, i de dage) — uttalte sig om dette som: “en kolosal lands ulykke.”

Skaden? — Ja, det vet man vistnok ikke endnu. Man har ikke faat nogen klar over sikt over det endnu. Men at den vil langt overstige 50,000,000 er der nok ingen tvivl om.

Man holder nu paa at sette istand hjemmene, (husene), saa folket kan flytte hjem igjen. Det er like som det første paa dagsordenen. Og det er godt og vel. Det trenges!

De mere offendtlige bygninger maa vente, — og likesom se tiden on, om der skal bli noget igjen, — ogsaa for dem!

Vor Lutherske Kirke her i byen blev ilde med faren under floden. Flere fot med vand inde i kirken gjorde at all intervar fløt rundt, undtagen prædikestolen, som var festet til veggen. — Man havde samlet sammen salme bøkene og søndags skolebøkene og lagt dem op i prædikestolen, — saa ialfald dem skulde undgaa vandet.

Men nei, vandet naadde ogsaa dem, og de flød rundt i kirken. Et trist syn møter dem som stiger ind ad kirke-døren nu!

For de fleste av os ser det ut, som at vi maa rive ned, hvad som staar igjen av kirken, og saa bygge paa nyt. Men det vil bli “over evne,” for en forholdsvis liten menighet.

Hjelp vil trenges ifra vort folk baade i Kanada og Staterne. Nogen har allerede sendt ind gaver til stedets prest. Men nogen almindelig indsamling, med ovennevnte for øie er vistnok ikke blit gjort endnu.

Saa vidt vi ved, har ikke vor kirke (Evangeliske Lutherske) noget “Flood Fund” desverre, slik som for eks. den Amerikanske Lutherske. Og da vi — op til denne tid, ikke har faat løfte om nogen hjelp ifra regjeringens side, hvad vor lokale kirke og kirkesal (church parlor) angaar, saa dirster vi os til at komme med denne bøn om hjelp, til vort folk i almin-delighet.

Baade prester og andre har bedt mig om at skrive i bladene angaaende denne — for os — saa alvorlige sak.

Har nettop skrevet en kvitering og takke brev, til en Kvindeforening i Saskatchewan, som sendte os \$50.00. For et par uker siden sendte en L.D.R. ogsaa ifra Sask., os \$25.00. Saadant er opmuntrende, nu, i disse prøv-somme tider. — Vi siger atter: **Tak!** — Og Gud velsigne dere alle.

Vor menighets Kasser er: Mr. Arthus N. Bakken, Matsqui, B.C.; om de vil sende deres gaver til ham, eller undertegnede, som er stedets prest.

Dere helses alle ifra;

K. O. Kandal, Matsqui, B.C.

## Vejen nedad —

Det fortælles, at dengang Leonardo da Vinci malede sit berømte Nad verbillede, brugte han levende Model eller til de forskellige Apostle. En Dag traf han en ung Mand med ly-sende Træk, og ham brugte han til Apostelen Johannes. Nu gik der imid-lertid en hel Del Aar, men endelig naaede Leonardo da saa vidt, at han

## I Brennpunktet

## FADDERE

“I som er faddere til dette barn skal være vitner om at det er døpt til Faderens, Sønnens og Den Hellige Aands navn. Saa skal I ogsaa komme det i hu for Gud i Eders bønn, og saa vidt I formaar, hjelpe til at det blir opdratt i tro og gudsfrykt, for at det maa bli hos Kristus naar det vokser opp, likesom det ved daapen er inn-podet i Ham.”

Ved hver barnedaap gir presten denne formaningen til fadderne. Vi kjenner den alle. Og faa av oss sitter uberørte ved en barnedaap, for det er jo den mest betydningsfulle begivenhet i barnets liv. Men vi kjenner ogsaa til at ikke alle faddere er personlige kristne. Derfor melder spørsmålet seg: Bør ikke-troende være faddere?

Det burde være klart at troende foreldre bare kan be andre troende om aa være faddere for sitt barn. Enhver kristen burde se sitt ansvar saa stort her, at det ville være utenkelig for ham aa gjøre noe annet. Det ville-igge være i samsvar med vaar trosopfatning.

At dette ofte ikke skjer kommer av to ting: at de ikke har sett hva daapen er, eller at de lar familiespørsmål gaa foran samvittighetsspørsmål. Det er raad med det første: se og lytt andektig til en daapshandling og les mere om daapen. Det kan være verre med det andre—familiespørsmålet, for det er jo saa aa si skikk og bruk og be onkler og tanter om aa være faddere. Enhver faar ta den avgjørelse paa dette punkt han finner rett. Ta for deg daapsritualet og tenk inntest. Les hva Bibelen sier om daapen. Og les hele tiden med den innstillingen at naa leser du noe av det alvaar-ligste og gledeligste i et menneskeliv. Med en slik innstilling vil du ganske sikkert komme til dette resultat: fadderne for mitt barn maa være personlige kristne.

For en prest kan det ogsaa være andre ting i forbindelse med dette spørsmål. Det kan for eksempel være tale om kirketukt, og paa en slik maate at en prest ikke kan godta en fadder. Norske prester støttet seg til denne loven under krigen da de nektet tyskere og tyskerpiker aa være faddere. Saaledes forteller en norsk prest at tre tyske underofficerer en gang optraadte som faddere for et barn. Presten nektet aa godta dem og tyskerne truet med arrestasjon. Men presten hadde loven paa sin side og daapen ble utsatt.

Dette med kirketukt ar nok altfor lite kjent og brukt i vaare kretser. En mere inngaande orientering for leg-folk burde gis i vaare kirkeblad og ellers paa kirkelige møter og stevner om dette kinkige spørsmål: troende eller ikke-troende faddere.

—H. A. S.

skulde til at male Judas Iskariot. Nu var det bare vanskelig finder den rette Model. Men endelig finder han en Dag i et Fængsel en farlig Forbryder, som han kan bruke. Mens han sidder og tager Skitser af Fangen, siger denne: Jeg har forresten en Gang tidligere siddet Model for en Kunstner, det var en, der skulde male Ap-sotelen Johannes.

Om denne Historie er sand, ved jeg ikke, men den siger noget riktigt! For det kan nemlig begynde godt og lyst med et Menneske og saa alligevel ende rent elendig. Og netop saadan gik det jo med Judas Iskariot. Han begynte som en af de tolv Apostle og endte med at blive ham, der for-raadte Jesus.



### The Saskatchewan Lutheran Bible Institute Christian Workers' Institute

This institute was held again this year at Christopher Lake, Saskatchewan, August 9 to 15, where Christian workers met to be fed on the Bread of Life, and to be instructed in ways of serving the Lord more efficiently and effectively. The enrollment number 51 adults. Several others joined with us for the weekend services. Though our group was not so large, yet we experienced that God's blessings are not limited to numbers.

Because "Grace Alone" is the main subject of Scripture, Dr. Lavik chose this as doctrinal study. Salvation is by "Grace Alone." Atonement could be effected only by the Grace of God. Justification and regeneration are acts of God's grace. Grace is fundamental in the Sacraments. Grace alone is the basic principle of prayer. Dr. Lavik very ably led us into the Scriptures on these vital truths.

In his study on "Daniel," Pastor M. S. Johnson challenged Christian workers to dare to be a Daniel. His devotion to God had first place in his life which must be true also of effective workers in the Kingdom. The difficulties we meet are but to cause us to look more steadfastly to God, assured, as was Daniel's three friends, "Our God is able!" Fiery furnaces and lion's dens will be used of God to His glory when His workers are faithful and obedient to Him.

We were privileged to have for our practical class teacher, Rev. Elmer O. Ellefson, field secretary of the Board of Parish Education of the E.L.C. He pointed out that God has commissioned us to be a teaching church. We are to read God's Word and study it, then teach it to others. Sunday School teachers are called by God to teach children. The teacher has a sacred trust, that of precious souls for whom Christ died. The main objective in the work is the salvation of souls. Children are to be taught to enable them to live a victorious Christian life. The teacher also has the privilege of guiding them into fields of Christian service. These aims and objectives can be achieved only as we acknowledge the Holy Spirit as the Teacher through the Word. The Christian teacher is an instrument in God's hand. Through discussion on class procedure and problems, many helpful suggestions were given for the improvement of our Sunday Schools for effective work. Rev. Ellefson also directed a discussion of the work of the rural church. That this work is vitally important is noted by the fact that in our district 76 per cent of the church is rural.

Mr. Loken directed the audio-visual presentation. Many fine films, film slides were shown. Instruction was given as to how to best use this material for teaching in the Sunday School, and for use as inspirational material.

For our vesper services we gathered in the chapel to hear God's Word as brought to us by Pastor Tveit. Christian workers should guard against just following the crowd. All the riches of God's grace are ours in the name of Jesus. There is an unlimited supply for us. The cloud of witnesses, as mentioned in Heb. 12, prove that it is possible to run the race with Christ and win. The devil has two strong weapons which he uses against the workers in the Kingdom—pride and discouragement. But, assured by the promises of God, as we press forward with patience we shall gain the victor's crown.

May God help us as Christian workers to hear and obey God's Word; to hear and heed the cry of a lost world, that we may also hear the blessed words, "Well done, thou good and faithful servant."

C. A. H.

Some one has said that much vain prayer consists of: "Please, Lord, fix it so that two and two do not make four."

—Mark Sullivan.

## WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

Deadline for material to WMF Editor the 15th of each preceding month.

### THANKS BE UNTO GOD

Thanksgiving needs to be more than a turkey dinner, and attending church on Thanksgiving Day. Thanks giving means a life of humility and service. It is a time for us to think back past blessings and lift our hearts in thanksgiving.

As with prayer, thanksgiving is an attitude of the heart. We cannot put it on as a new dress. If we get the idea that we deserve all we get, there will be no thanksgiving.

"Thanks be unto God for His Unspeakable Gift," says the Apostle. This unspeakable gift is salvation through Jesus Christ. We cannot thank Him enough that He loved us and gave Himself for us; that we may be His own, live under Him in His Kingdom, and serve Him.

Thanks be unto God for the simplicity of salvation. For by Grace are ye saved, through faith, and that not of yourselves. It is the Gift of God.

Thanks be unto God for the Christian Church, even with all its failings and shortcomings.

Thanks be unto God for our homes. When we think of our childhood homes, we thank God for them. Pray that God will help us make our homes reflect the glory of God.

Real thanksgiving will always spring from and result in a life of service. Thanks be unto God for the faithful workers in the Church, Lutheran League, Sunday School, and W. M. F. May the faithful members and leaders throughout our Church be truly blessed.

Thanks be unto God for material blessings: For sunshine and rain; for fresh air; for friends; for health; for daily bread; for our land and freedom, and the privilege of serving mankind.

May we all at this Thanksgiving season truly give thanks unto God in Word and Deed. It is often the little things we do that bring forth gratitude in the hearts of our fellowmen. In word and deed may we always point to Christ of whom John said: "He must increase, but I decrease."

### GETTING ACQUAINTED

Mrs. A. Moxness, president of the Prince Albert Circuit W.M.F., is a real Canadian, having been born and raised at Broderick, Sask. This makes her a true Canadian daughter of our Canadian Evangelical Church. She thinks she has nothing to tell about herself, but the fact that she has been Sunday School superintendent and Parochial School teacher, proves she strives to assist in the spiritual nurture of our young Canadian Lutherans, and is seriously concerned about the progress and welfare of her church and its members.

This is her second year as president of the Circuit W.M.F. She says she has a lot to learn. Thank God for that! May the rest of us realize our inefficiency and always strive onward and upward in the service of the Kingdom to attain the riches in Christ Jesus.

The W.M.F. of the Prince Albert Circuit was organized in 1919, in the Concordia congregation, Canwood, Sask. The first officers were Mrs. C. M. Knardahl, Birch Hills, president; Mrs. S. Wessell, Mistawasis, vice-president; Mrs. K. O. Kandal, Canwood secretary.

At that time the Prince Albert Circuit consisted of five pastoral charges, with about seventeen organized Ladies' Aids.

The following year the meeting was held at Weldon in connection with the Circuit meeting. There is no record of the second year, but every year, including 1922-1948, the W.M.F. has had its convention.

There are now on record 25 orga-

nized Ladies' Aids and seven pastoral charges in the Circuit.

Wonderful progress has been made since the W.M.F. was first organized, and interest has never waned. The members of the various Aids have been encouraged to see what has accomplished and are thankful to their Heavenly Father for having the privilege of spreading the Gospel.

This historical data was sent, in by Mrs. Oscar Christopherson, secretary.

### FLASH

We have been notified from the W.M.F. office in Minneapolis that due to recent customs regulations, framed Life Membership and In Memoriam certificates are prohibited importation to Canada.

We are very sorry about this restriction as it will cause some inconvenience, but we hope that local arrangements for framing can be made whenever so desired.

—Mrs. O. I. Lundberg, Life Membership and In Memoriam secretary, Sexsmith, Alberta.

### News Items

#### Bulyea, Sask.

The Lutheran Ladies' Aid entertained friends and neighbors at a "Smorgasbord" recently to raise funds towards a furnace. The table looked inviting spread with all such palatable items as: Fruit salad on lettuce, open buns spread with cheese, sardines, salmon, and meat; sandkaker, fattigmand, krumkaker, lefse, rosettes, and shortbread.

Everyone had an "eating good time," after which a program was rendered. Proceeds amounted to fifty-five dollars.

#### Torquay, Sask.

The Trinity Ladies' Aid of Torquay gathered at the home of Lars Salte to honor two of its older members. Following a devotional program and an inspirational report of the W.M.F. convention given by Mrs. J. Precht, the guests of honor were presented with Life Membership certificates. They were Mrs. Mons Johnson and Mrs. Ole Luraas.

These Life Memberships make up a total of five given by the Aid in the last two years. The other ladies honored were Mrs. Ole Swenson, Mrs. George Wee who was president for many years, and Mrs. Mary Pederson. Mrs. Pederson was the very first president of the Aid and served in that capacity for several years.

We are happy to serve the Lord also in this way, knowing that these gifts help to bring the Gospel to the uttermost parts of the earth and there set prisoners free.

#### Vacation Bible School

In the Torquay parish vacation Bible School was held for two weeks with two teachers in charge. Afterwards the children enjoyed a picnic at which a program was rendered.

At Bromhead, school was in session two weeks; and at Lac qui Parle, one week; at Salem, two weeks.

Thanks to the above contributors for their news items. Please send in more. It gives our page that personal touch when we know what is going on in other parishes. —Mrs. G. H.

Sister Magdalene Klippen was the guest speaker at a Sunday morning service in Torquay recently and gave a very challenging message. She also told some of her experiences in Alaska, and at various institutions where she has served.

Miss Edna Fonstad, who attended the L.D.R. retreat at Mount Carmel, gave a very interesting report at the

Torquay L. D. R. The girls were thus given a new view of the work and opportunities of the organization.

#### Buchanan, Sask.

As secretary of Zion Lutheran Ladies' Aid of Buchanan, I'll send you a few lines to tell you a little of our Ladies' Aid work. We have just recently started up our Ladies' Aid again so we have not done a great deal of work so far, but if God willing, we hope to keep up our work from now on. To start with we were 12 members; now we are 15 members.

We start our meetings with singing a hymn, followed by Scripture reading and prayer by Pastor Knudson. Then one or two hymns are sung, followed by our business meeting. Meetings adjourn by singing a hymn and praying the Lord's Prayer in unison. At our next meeting, we are going to start a roll call, answering with Scripture verses.

In 1947 we had only five meetings (July, August) September, October, and November) and we also had our annual picnic in June. Our program included ball games, children's races, ladies' sale of aprons, tea towels, fancy work, etc., ice cream and supper. Two hymns were sung and Pastor Knudson read the 19th Psalm. On December 6, 1947, we gathered at the home of Mr. and Mrs. Arnold Myrfield (our president's home) and packed a Christmas box for the old folks at Bethany Sunset Home, Bawlf, Alta.

In January, 1948, we had a meeting, also in February, and that's when we made up our membership list. We got 12 members. We have a set membership fee of 25c and each member pays ten cents for a membership fee which is to be sent to the W.M.F. to be used for literature, etc. At our March meeting the ladies decided to give \$15.00 to the Child Feeding program. There was no meeting in April on account of poor roads, but we had two meetings in May. At the first meeting two delegates were elected to go to the W.M.F. convention at Margo on May 18th. On May 28th the Aid decided to send \$5.00 to the W.M.F. convention, also that we give \$5.00 donation to the W.M.F. to help cover literature, mailing charges, etc. At the same meeting it was also decided that we begin a "Cradle Roll Department." The fee is \$1.00; this collection is used for Mission work in Alaska.

An appeal letter for canned foods from S.L.B.I. was read and each member is to donate fruit, vegetables, jams, etc., voluntarily.

At our June meeting the ladies decided to send \$25.00 to help buy equipment for the seminary at Saskatoon. Our picnic date was set at June 26th, so on Saturday afternoon, we gathered at Ed Sorestad's picnic ground. The program included ball games, horseshoes, children's races, ladies' sale of goods ice cream and supper. In July the Aid voted to send \$5.00 to the W.M.F. Radio Broadcast. Our president, Mrs. Arnold Myrfield, presented Mrs. Edd. Sorestad with a Life Membership certificate as a gift from the Ladies' Aid for having served as president for 17 years.

At our last meeting on August 26, we voted to send a \$25.00 donation to Foreign Missions.

We are very fortunate and thankful to have our pastor with us at every meeting, to help us along.

Please remember our Ladies' Aid in your prayers. May God help us to get many workers as we need them, and may God bless the little bit we do to help.—Mrs. O. A. Martinson.

The measure of your usefulness is determined by the measure of your consecration.